

12
Minute
MINUTE

Twelfth Anniversary

OF THE

Minute
CHICKASAW

BAPTIST ASSOCIATION.

HELD AT

AMAZIAH CHURCH, TIPPAAH COUNTY,

MISSISSIPPI, ON THE 13th, 14th AND 15th

DAYS OF SEPTEMBER, 1850.

RIPLEY, MISS.

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1850.

MINUTES
Twelfth Annual Meeting
OF THE
UNITED
BAPTIST ASSOCIATION

HELD AT
AMAZON CHURCH, WASH COUNTY
MISSISSIPPI ON THE 10th, 11th, 12th
DAYS OF SEPTEMBER 1850.

MINISTERS
REPORT AS THE OFFICE OF THE BAPTIST ASSOCIATION

1850.

MINUTES.

1 The delegates from the several Churches of the Chickasaw Baptist Association, assembled with the Church at Amaziah, on Friday, September 13th, 1850. The introductory sermon was preached by ELDER J. S. MORTON.

2. The Association was called to order by the former Moderator, Bro. Elder M. BALL, and Bro. J. E. Teague, former Clerk. Prayer by the Moderator.

3. Called for and read, the letters from the various Churches, composing this Association, and the names enrolled. See appendix. (Statistical Table.)

4. Called for petitionary letters; none received.

5. The Association then proceeded to elect by ballot, a Moderator and Clerk, which resulted in the choice of Elder J. S. MORTON, Moderator, and SIMON R. SRIGHT, Clerk.

6. By motion, appointed Bro. J. E. Teague, assistant clerk.

7. Appointed a committee on arrangement for business, viz: Elders William Hale, Martin Ball, A. H. Boothe, L. Roden, C. C. Malone, together with the Moderator, Clerk, and Assistant Clerk.

8. Appointed a committee on preaching, viz: Brethren N. Harbin, H. T. Pitts, J. Wooton, together with the Deacons of Amaziah Church.

9. Appointed a committee on Finances, viz: Elders R. Hale, W. E. Rogers, and A. Godwin.

10. Appointed a committee on documents, viz: Elder H. G. Spencer, H. Thompson, and Bro. J. F. Berry.

11. Called for correspondence; received the Minutes of the Baptist State Convention, by the hands of her delegate, Elder W. M. Farrar, and the minutes of Panola Association, by the hands of her delegates, Bro. Couch, and Elder Lawrence, and the hand of fellowship extended, and the messengers invited to seats with us.

12. Adjourned to meet Saturday, 9 o'clock, A. M. Prayer by Elder M. Ball.

SATURDAY, September 14th.

Met pursuant to adjournment; prayer by Elder A. H. Boothe.

13. Called for the report of the committee of arrangements; received, adopted, and the committee discharged.

14. Invited visiting brethren to seats with us.

15. Read the rules of decorum.

16. Called for the circular letter; read and received, and referred to a committee, to be appointed by the Moderator, to correct the grammatical errors, if any, consisting of the following brethren, viz: J. H. Berry, A. H. Boothe, P. H. Roberts, W. Farrar, and J. F. Berry, and that it then be appended to our minutes. See appendix, A.

17. Invited Bro. Elder Rogers to a seat with us, as a corresponding

essenger, from Cold Water Association, and the hand of fellowship extended.

18. Appointed correspondence to sister associations, v. z.:

19. BEAR CREEK—Brethren Elders C. C. Malone, M. Ball, A. H. Boothe, and S. Pharr, and that Bro. Boothe write the letter, to commence Friday before the first Sabbath in September, 1851.

20. PANOLA—Brethren Elders Wm. Hale, W. E. Rogers, and Bro. N. L. Ward, and that Bro. Rogers write the letter, commencing Saturday before the first Sabbath in October, 1850.

21. BIG LATCHIE—Brethren Elders A. H. Boothe, M. Ball, P. H. Roberts, W. E. Rogers, and Bro. Simon R. Spight and that Bro. Roberts write the letter, commencing Saturday before the fourth Sabbath in July, 1851.

22. COLD WATER—Brethren Elders R. Hale, J. S. Morton, and H. Thompson, and that Bro. Thompson, write the letter, commencing Friday before the third Sabbath in October, 1850.

23. NORTH RIVER—Bro. J. J. Andrews, and that Bro. N. Harbin write letter, commencing Friday before the fourth Sabbath in September, 1850.

24. ABERDEEN—Brethren Elders M. Ball, P. H. Roberts, and Brethren E. Smith, and Simon R. Spight, and that Bro. Roberts write the letter, commencing Thursday before the first Sabbath in October, 1850.

25. Appointed Brethren Elders M. Ball and J. S. Morton, our delegates to represent us in the Baptist State Convention. Bro. Riddle to write the letter. Commencing Thursday before the 2nd Sabbath in November 1850.

26. Called for the Reports.

27. Agreed to give the different committees until evening to report.

28. Appointed Elder A. H. Boothe, to preach the next introductory sermon Elder Wm. Hale, alternate.

29. Appointed Elder J. S. Morton, to write our next circular letter, and that he select his own subject to write upon.

30. Adjourned until 2½ o'clock, P. M. Prayer by Elder W. Hale.

EVENING SESSION.—Met according to adjournment. Prayer by Elder L. Roden.

31. Called for reports of District Meetings and all other committees that are ready.

32. Received the report of the first district meeting, and ordered to be spread upon the Minutes. [See Appendix E.]

33. Received the report of the Executive Board, and ordered to be spread upon the the minutes. [Appendix, B.]

34. On motion, the same Executive Board was continued, with the exception of Brother Riddle, who asked to be discharged, and that Bro. Benj. Collins be put in his place; the board is now by appointment, Brethren, viz.:—Joel H. Berry, Benj. Collins, E. Smith, J. Boatner and G. V. Gambrel.

35. Resolved, that the Secretary of the executive board be their Treasurer.

36. By motion, took up the request of the churches.

37. Resolved, that in answer to Concord Church, we believe Concord church committed an error in receiving J. Keykendall, and advise her to make satisfactory acknowledgements to Antioch church.

38. Took up the request of the church from Vernon, which was referred to the Executive Board.

39. Adjourned until Monday, 8 o'clock, A. M. Prayer by Elder R. Hale.

SUNDAY, SEPTEMBER 15.

Met at the Camp Ground a large and very attentive congregation, who had the Word of Life preached in its purity and the beauties of the christian religion, explained from the following subjects, viz:—Elder W. Farrar at 9 o'clock, A. M., from the 10th chapter and 9th verse of John: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Elder A. H. Boothe, at 11 o'clock, A. M., from 1. John, 4th chap. and 15th ver. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

Elder J. S. Morton at 3 o'clock P. M., from 5th chap. 30th ver. of John, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me."

Elder Moffitt at candle light, from 5th chap. 2. Corinthians and 14th ver. "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead." And we can say that christians were made to rejoice and sinners to cry aloud. Took up a collection amounting to \$31 25.

MONDAY MORNING, September 16th.

The Association met according to adjournment. Prayer by Eld. H. Spencer.

40. Called for reports.

41. Received the report of the committee on Documents. [Appendix C]

42. Received the report of the committee on Finance. [Appendix D]

43. Received the reports of the second and third district meetings.

[See Appendix E].

44. Resolved that our former Treasurer, be requested to pay over to the Executive board, all monies he has in his hands, belonging to Domestic Missions.

45. Received the report of the Treasurer. [See Appendix F.]

46. On motion, the regular business was suspended to give Brethren Elders W. Farrar & Moffitt opportunity to explain to this Association, the object of their mission, which they did in a concise and appropriate manner.

47. On motion of Bro. Riddle, Resolved, that the following Preamble and Resolutions be spread upon our minutes.

WHEREAS, Some of the churches, and many individual members of the respective churches comprising this body, have been contributing liberally of their means, to the support of various benevolent objects, through agents, and otherwise; while perhaps a large majority of the brethren, composing this association have done little or nothing for any of those objects, simply from the fact, they have not been applied to for aid, and the impracticability of having agents enough to visit all. We therefore feel the necessity of adopting a system by which all may be reached, and all may contribute something, without any great personal sacrifices, and yet greatly swell the amount now realized by the various boards of benevolence; we therefore recommend to the churches of this Association, the adoption of the following resolutions:

1st. Resolved, that the two Boards of Foreign and Domestic missions of the Southern Baptist Convention; the Indian mission Association; our own Baptist State Convention; and the Bible cause, are objects deserving our sympathies, prayers, and contributions.

2d. Resolved, that each member of this church agree to pay annually into the hands of the Treasurer of this church, Ten cents or more, for each of the objects mentioned in the above resolutions, and those of us, who are heads of families agree to alike amount for each of the members of our respective families, who may be members of the church.

Resolved, that each church request their respective Pastors to preach a sermon on the duty of Sabbath Schools.

49. *Resolved*, that we earnestly request the churches hereafter, when writing letters to the Association, to make them as short, and concise as possible.

50. *Resolved*, that the Moderator appoint three Ministers from the first and second Districts, to attend the the third district meeting, appointed Elders M. Ball, W. E. Rogers and J. S. Morton, to attend said Union Meeting.

51. *Resolved*, that the thanks of this body, are hereby tendered to Bro. Elder J. S. Morton, for the very able and satisfactory manner he has presided over this body, during its present session.

52. *Resolved*; Whereas, we have learned with regret, that our beloved Bro. Elder A. McCain, designs emigrating from this country, therefore *Resolved*, that we regard Bro. A. McCain, as an humble, faithful and efficient Minister of the Gospel, and most cordially recommend him to the confidence and esteem of all with whom he may associate.

53. *Resolved*, That the thanks of this body are due, and are hereby tendered to the brethren and citizens of this community, for the kind and hospitable manner, in which they have been pleased to entertain this body, during its present session.

54. *Resolved*, That the Bro. clerk superintend the printing and distributing of these minutes, and that he have as many copies printed, as the money, in his hands will procure, reserving ten dollars for his services.

55. *Resolved*, That this body return its thanks to its Executive Board, or the efficient manner in which they have discharged the duties assigned them.

56. *Resolved*, That our messengers to the Aberdeen Association, be requested to submit a proposition, in our behalf, to that body, to unite with us, for the purpose of establishing a Female Seminary, of a high order, under the control and patronage of the Baptist Denomination. And if the proposition be accepted, that our moderator be instructed to appoint three others, who with our messengers, shall constitute a committee of seven in number, to meet with a similar one, from the Aberdeen Association, to locate the proposed institution, and to adopt such plan or plans, as they may deem necessary to carry out the object in view. And that the moderator shall be authorized, to fill any vacancy that may occur in said committee, either from death, resignation, or otherwise.

57. *Resolved*, That a tabular statement of the amount paid, and subscribed by each church, to Bro. Elder J. Boswell, for domestic missions, be inserted in our minutes. *Appendix G.*

58. *Resolved*, That the minutes be read, corrected, and signed by the Moderator and clerk, which was done.

59. After some appropriate and feeling remarks by the moderator, the parting hymn was sung, commencing:

"My christian friends in bonds of love,
Whose hearts in sweetest union prove;
Your friendship's like a drawing band,
Yet we must take the parting hand,"

and prayer by the moderator. The Association adjourned to meet with the Bethlehem Baptist church, five miles North-east of Salem, Tippah county, Miss., commencing Friday before the third Sabbath in September, 1851.

SEMON R. FRIGHT, Clerk.

J. S. MORTON, Moderator.

APPENDIX, A.

The Chickasaw Baptist Association, to the Churches she represents, sends Christian Salutation.

DEAR BRETHREN:—In obedience to a resolution passed at the last session of your body, we address you on the subject of the duty of the Churches, to their Pastors. We are sensible that the narrow limits of a circular, will not admit of a sufficient space, for justice to be done the subject; a subject too, on which so much depends, in reference to the prosperity of Zion, and the spread of the gospel. In every dispensation of the world, God has required a portion of the proceeds of the labor of man to be given to his cause. Cain and Able were required to bring the first fruits of their labor, and offer it to the Lord; so were all the patriarchs of old. After the children of Israel were taken out of bondage, and properly organized in the land of promise, and the priesthood established according to law, by the direction of Moses, their former leader, arrangements were made for the support of the priest; he being allowed no inheritance. Numbers chapter xviii, ver. 24, "But the tithes of the children of Israel, which they offer as a heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance." Ver. 31, "And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation." When the disciples were sent out first by the Saviour, he commanded them to take nothing with them, as the laborer was worthy of his hire. Some from this fact, have concluded, that it is yet the duty of the preachers to take nothing with them, and thereby excuse themselves from giving for their support. We think that there is proof sufficiently strong in the Bible, that they should be supported, making it the duty of their brethren to feed and clothe them. When the disciples returned, Jesus said, when I sent you forth without purse or scrip, lacked you any thing? they said nothing: but when he commanded them to go into all the world and preach the gospel to every creature, they were not thus restricted, and why? Because they were now to go among strangers, even their most bitter enemies, who would oppose them and persecute them even unto death. They sold all they had, and threw it into one general treasure, so that distribution should be made to every one, as they had need, seeing that to manage this matter, would impede their progress in the ministry, so much so, that they could not give themselves up wholly to the work. (This at once proves that the minister should not be encumbered with the pecuniary matters of life.) In order to relieve them, they commanded the church to choose out from among them, men qualified and proven, to whom the finances of the church should be entrusted, to the entire relief of the Ministers.

We, in the next place, notice what the apostles say to the churches, in reference to their duty, in giving of their substance for benevolent purposes. Paul to the Romans, chapter xv, verses 26-27, "For it has pleased them of Macedonia and Achaia to make a contribution for the poor saints at Jerusalem. It has pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty also to minister to them in carnal things." 1st Cor. chapter ix, ver. 7, "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or sayeth not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For

our sakes, no doubt, this is written: For he says, If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

In the next place, we believe that the minister should be called of God, and his mind divinely inspired with the awful condition of fallen man to that degree, that he cannot rest; but feels sensibly the expression of the Apostle Paul, "Woe is me if I preach not the gospel." Being thus impressed it is his duty to give himself up wholly to the work; to search and study the scriptures; to use every opportunity in his power to gain knowledge, in order to prepare him to preach, and also to defend the gospel; yea, to show himself a workman that needeth not to be ashamed rightly dividing the word of truth. Some contend, however, that if God calls a man to preach, he will qualify him to do so, by some unseen supernatural revelation, or communication direct from God, to him, which unfold to him the mysteries of the gospel and empower him to deliver the same, and that without education or study. As proof of this fact, they refer you to the Apostles, as unlearned men, and see, say they, such powerful sermons. The Apostles certainly went to the greatest school that has ever been on earth. They had the greatest teacher—even the Son of God, "who spake as never man spake." "Thou art a teacher from God," said Nicodemus. All ministers are dependent on God, for the power of his spirit which makes his word sharper than a two-edged sword, this he has promised; for said he, lo I am with you even unto the end of the world. But a knowledge of the Bible is attained by ardent search and study. Paul to Timothy, "give attendance to reading." Many young, and would be useful ministers, are tied down to some laborious avocation of life, to support themselves and families, with only now and then, a few intervals, which can scarcely be stolen to read and study the scriptures, or to spend hours by candle light, that should be spent in resting the body and mind, until their constitution is impaired, and their mind and memory are weakened. His impressions of mind are heavy; he feels a great concern of mind for his fellow-men, and his prayer to God is, *that they may be saved.*

And most of all, the Apostle says, that, "the care of all the churches" rush upon his mind. The wants of his beloved family; and often the groans of his afflicted companion, whose constitution has been destroyed by the heavy charge, and daily care imposed on her feeble mind, by the absence of her husband; The raising, training, and educating his children, all burthen his mind, and often it is the case, that what little he has is under execution, to satisfy some debt, created for family necessities. No wonder so few of our Ministers live out their three score years and ten; But that is not all, often we hear the complaints of the brethren against their Minister, saying our Minister does not improve; perhaps some zealous minister visits the church, and under his sermon all become revived, and frequently remarks are made in the hearing of ministers, if we could procure the services of this man, we would have better times, our Minister will not do, he is too cold and formal. Frequently another is called over his head, when at the same time the church has never released him; under such circumstances, we ask how is a poor minister to improve? How is he to make full proof of his ministry? Hundreds of ministers who now live, and thousands who are lying in their graves, if they were permitted to rise up and speak, would declare in accents louder than thunder that, these things are so. We ask is it not the duty of churches to support their Ministers.

The Scripture emphatically teaches it. The Church declares it by her rules, reason, duty, and common sense all speak out and say that the minister is worthy of his hire. If so why is it not done? Almost all the churches make some effort to carry this into effect, some have a day set apart, being the last meeting day of the year, when all are to come forward and throw in their mites, the day arrives but few turn out, a few dollars are thrown in, and handed to the poor minister by the Deacons, or some one else, with an expression of sorrow, that, no more has been done. It is often the case, that ministers are called to the charge of churches when the Deacons inform him, that, they are able to give so much, the minister accepts the call, he labors faithfully, but very little effort is made to collect the money at the end of the year; the minister has made his arrangements, expecting to be able to meet his liabilities but fails, his time is spent, but little is paid him for his years services, he is himself disappointed, and disappoints his creditors, consequently public confidence in some degree is destroyed. Other churches enjoy the labor of their ministers, at or near the end of the year, a subscription is gotten up, and presented to the churches and congregations, some few brethren subscribe and pay punctually, others defer payment until near the end of the next year, and in fact, as it is a debt that is never sued for, it is let alone until the last, if then, anything is left, payment is made. Others subscribe and never pay, and seem to be fully satisfied as to the discharge of duty. And in truth at least one fourth part of the subscriptions made for the support of the gospel is never paid, if not more. Another will tell you that he does not like these subscriptions, he has declared never to subscribe, he believes in giving, not letting the right hand know what the left hand does; but call on him after a while and he will pay, such hardly ever pay any thing. Others are bold enough to refuse to do any thing; for say they, the preachers have as much time to preach, as we have to hear, and if we were to give any thing it would make them proud, we had better keep him poor, that he may be humble. Others excuse themselves, by saying, the preacher is as well off, or better than we, therefore we are excused. To all such, we would say in the language of Paul to Cor. 9th ch. 7th v. "Every man according as he purposes in his heart so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver." The language of the Scripture is, that "the laborer is worthy of his hire." Let the minister be rich or poor, we are not to give of necessity, but from a sense of duty, purposed in the heart, for it is said, it is more blessed to give than to receive. The last, but not the least deficiency is, the common practice of our churches of calling and appointing men to the Deaconship by ordination, who have never been proved, or are disqualified to take charge of these things: who are not patterns of benevolence, but are covetous, and greedy of filthy lucre. The churches not only call such men, but continue them in office, when by their indifference and lethargy, as leading men, lull the whole church to sleep. If Deacon's appointment is for any purpose at all, it certainly is, to attend strictly to the money matters of the church; many other duties are imposed on them, but for this duty as specified, we have Scriptural authority in abundance. We believe it is the duty of a church having such Deacons, to turn them out of office, and appoint others, who would attend to this important matter.

The next thing we consider is, an efficient plan to carry out this thing, as was intended by our Saviour; as for an example, read Cor. 9th ch. 1-2 verses. For, as touching the ministering to the Saints, it is superfluous for me to write to you, for I know the forwardness of your minds, for which I boast of you to them of Macedonia, that Achaia was ready

year ago; and your zeal hath provoked very many. Hence the Apostle says, he sent the brethren before-hand to make ready their bounty. Again he says, 1st Cor. xvii. 2. "Upon the first day in the week, let every one of you lay by him in store as God has prospered him, that, there be no gathering when I come." According to this example it is the duty of every one, none exempt, to lay by or prepare themselves with the means, as they have been prospered, to support their Minister, and other expenses, as they may be required. But some one will say, how much should be received? We answer the plan is laid down by the Apostle, he has settled that matter; all give according to their ability; this fixes his salary. The wealthy Church should not be governed by the necessity of their preacher, but by their ability; this would enable their preachers to supply poor churches, that possess but little wealth, it would enable them, also to supply destitute neighborhoods with the Gospel; his hire should be in proportion to the value of other labor, viz: The income of the farmer, the fee of the lawyer, the bill of the doctor, the wages of the mechanic, the hire of the overseer, all teach what would be a reasonable hire for the minister. Some will say, cannot a man preach and at the same time labor to support his family? Many good brethren have done a great deal in the cause of God, whose labors have been abundantly blessed in the salvation of souls, who, at the same time, had their families to support, and who went a warfare at his own charges; but this does not make it right, no man can discharge all the duties of pastor of a church, and at the same time do his duty to his family, if he be a poor man; if he discharge his duty towards his churches, his family is neglected; if he discharge his duty towards his family, his churches are neglected, one or the other must suffer; these things should not be so; there should be equality—as he ministers unto them in spiritual things, so should they minister unto him in carnal things. There, no doubt, have been, among the ministers in the world, some who were not satisfied with what was right, demanding more from poor churches than they were able to give, and from the fact that they do not give them large and liberal salaries, some have declined preaching but very little. That there is, and has been, speculation carried on under the cloak of the gospel no one dares deny! That men have come into the church, wearing sheep's clothing, whose hearts are set more on the fleece than the flock, all are bound to admit! Such has been, and, no doubt, will continue to be the case. Hence the Apostle says, "Try the spirits to see whether they be of God or not." The church should be satisfied that the minister is an honest man, that he is a spiritual minded man, and that the honor of God, and the salvation of souls, should be the motive that prompts him to enter the gospel field. Such men cannot be made proud by liberal contributions from the Churches; but there is nothing better calculated to humble such, than for them to know that all their brethren feel willing to contribute to their support. Paul said in reference to certain brethren, that they would have plucked out their eyes, and given them to him if it had been possible. They sent often to his necessities, and upon others he urged the same duty, not that he desired a gift, but that fruit might abound to their account. The minister feels happy, yea, his heart is enlarged, to see his brethren going forward in every good work. He feels as Paul felt, when he said, that 'he was willing to spend and be spent for them.' He is entirely at liberty and has no fears of himself or his family's sufficiency; but feels to devote himself entirely to the work of the Lord.

Dear brethren, in conclusion, when we look over the list of our Ministers, and see how few, who give themselves up wholly to the work of the

ministry, we are made to believe that something is wrong, either in the churches or ministry, let both ministers and churches honestly search out the wrong; let us examine the subject minutely, and let each one cry out, and say in the language of Paul, "Lord what wilt thou have me to do?" Let every one come up to the storehouse, and prove him, and see if he will not pour out a blessing, such as there will not be room enough to receive it. Let the minister's hands be loosed, let him feel assured that him and his family will be supported, and his children educated; let him know that the whole church is concerned daily for his temporal benefit, and that their hearts and hands are open to minister to his necessities; this being the case, where is the minister that would not give himself up wholly to the work? Yea, in the language of an ancient prophet, every one whose heart burns for the honor of God, and the salvation of souls, would cry out and say, "here Lord send me;" but instead of this happy state of things, we see many good brethren, who possess sufficient talents to do much good, in the name of their master, devoting their time and talents, almost entirely, in procuring the necessary comforts of life, for the support of their family, and education of their children; while others are seeking offices of honor and profit, that they may sustain themselves, and their families, while at the same time thousands of sinners around them, from the fact, that they cannot hear without a preacher, and consequently must be lost. The minister being supported by the church should design nothing but the glory of God—he should consider himself as the property of the Lord and the church—his object should be to do good unto all men—he should renounce every thing like offices of honor and profit, being fully satisfied with the honor that God giveth, and a rich treasure laid up in heaven, devoting his whole time in feeding the flock of God, over which he has been made overseer, and proclaiming the gospel of Jesus Christ to dying sinners every where, as a bold soldier of the cross, sustained also by the daily prayers of the church, at home and abroad, would our churches approximate to their primitive holiness and genuine purity, and sinners would soon be seen flocking to the standard of King Jesus in crowds, and the kingdoms of this world would totter and fall, and all become subservient to the kingdom of God's dear Son; and in the judgment morn, when he shall come to make up his jewels, we shall hear him say, "well done good and faithful servant, thou hast been faithful over a few things, enter thou into the joys of thy Lord;" may the grace of our Lord Jesus Christ, be with you. Amen.

APPENDIX, B.

The Executive board beg leave to report:—That although their operations have not been so extensive, or successful, as they could have desired, yet they have great reason to thank God and take courage. They have the pleasure to inform your body, that we were able to employ our esteemed Brother James Boswell, since the month of March last, to distribute books, to collect funds, and to preach the gospel to the destitute. For a full and satisfactory account of his labors, please see his report, appended to this. Your board also had the happiness to secure the services of Bro. R. Hale, for twenty-five days, and Bro. L. Ball, for six days, both of whom have been efficiently and successfully engaged, in preaching the unsearchable riches of Christ, to their dying fellow men.

We cannot refrain from expressing our thanks to God, that through the liberality of the churches, your board have been enabled during the last associational year, to purchase 224 Bibles and Testaments, all of which have been disposed of, except some ten or twelve copies; they have also

distributed fifty-eight other valuable religious books; the whole number of Bibles, and Testaments, and other books, which have been distributed since you authorized the board to engage in this work two years ago, is six hundred and two, including eleven copies of the Encyclopedia of Religious Knowledge, donated to an equal number of ministers, in the bounds of our association. From information received from your missionaries, we feel authorized to state, that the destitution is still very great; many applications were made for the word of Life, which we have been unable to supply. Your board cannot for one moment believe, that those streams of benevolence, which have already gladdened so many christian hearts, will ever be permitted to stop, until the word of God is placed in the hands of all who can read it; and until the gospel is preached in every destitute neighborhood, within our bounds.

Upon the suggestion of an esteemed and influential church, your board, after mature reflection, have felt it to be their duty, to recommend your body to take some speedy and efficient measures, to establish a Female Seminary of a high order, under the control and patronage of the Baptist denomination, to be located in some central part, within our bounds, or to unite for that purpose with the Aberdeen Association, as the one or the other plan shall seem most conducive to your wants and wishes. The importance and necessity of this step, cannot be doubted by any, who have given this subject a calm, serious, and deliberate consideration. No fact is better established than that many institutions of learning, which are creditable in other respects, are nevertheless, not conducted in accordance with the pure and holy principles of the Bible, and with continued reference to the spiritual and eternal good of the students; instructions are frequently given in high and ornamental branches, more for splendor and show, than for giving an elevated tone to the moral feelings, or of training the affections, or influencing the heart, or enlightening the mind upon the great principles of gospel truth. Unsanctified literature, and irreverent examples, never fail to engender forgetfulness of God, and contempt for his followers. Amidst, therefore, the acquisition of knowledge, however solid or useful, the seeds of eternal death are often sown, and the duties and responsibilities of an humble christian, a religious companion, or a pious mother, are either wholly neglected, or studiously avoided. And thus many gifted females, instead of adorning the stations which superior intelligence and elevated positions in society accord to them, exert a baleful influence upon all with whom they associate. *Far better* for our daughters to remain in abject ignorance, than to use the most finished education in dishonoring God, and murdering souls. *Far better*, never to have their pathway illumined by the light of science, than for that light to be quenched in eternal darkness. But if we desire our daughters to be as "*corner stones polished after the similitude of a palace*," and their characters moulded by the only infallible standard given to fallen man, let us establish an institution, in which God will be honored, the Bible duly appreciated, piety revered, and from within whose walls prayer and praise shall, morning and evening, ascend to that great Fountain of Light, from whom all wisdom and goodness flows; then may we expect many females to become "*the brightest stars and fairest flowers of earth*," and their moral and mental faculties emblems, of purity and love. Then will they be fitted to fulfil the high stations, which enlightend christianity assigns them, and to exert an influence commensurate with their knowledge, and worthy of the destiny of immortal beings.

For a full, and we trust satisfactory account, of the financial condition of the Board, we refer you to the Treasurer's report.

You were pleased to authorize us to publish a sermon of Brother Latimer's, delivered during the last session of your body, but as he failed to forward a copy, we have been unable to comply with your request.

We have now, dear brethren, given you an account of our operations, and have made such recommendations as we deemed necessary and important; we trust you will pardon the errors we may have committed; the solemn truth is deeply impressed upon our minds, "that time is short," and that our work upon earth is rapidly drawing to a close; many souls have passed into the eternal world during the last Associational year, and many more will be called to give an account of their stewardship before this body meets again; whatever we do, therefore, let us do it with our might and with an eye single to the honor and glory of God.

JOEL H. BERRY, Chairman.

APPENDIX, C.

Your committee on documents, having examined the minutes of the Baptist State Convention, also of the Panola Baptist Association, find nothing in these minutes, which require any special action of your body;—all of which is respectfully submitted.

H. G. SPENCER, CH'N.

APPENDIX, D. FINANCIAL REPORT

The committee on Finance beg leave to report, viz:

Received for minutes,

\$48 95.

All of which is respectfully submitted.

R. HALE, CH'N.

APPENDIX, E.

The union meeting of the 1st dis of this association, was held with Cherry creek church, at which time the following resolutions were passed, viz:

Resolved, That Elder E. Smith preach a sermon appropriate to ministers and Deacons; L. Ball, his alternate.

Resolved, That Elder James Boswell, preach the next introductory sermon; M. Ball his alternate.

Appointed the next union meeting, for this district, to set with New Albany church, commencing Thursday before the first Sabbath in August, 1851.

Appointed the following brethren to write essays:—Wm. Hale, on the sovereignty of God; and the agency of man; E. Browning, on church discipline; James Boswell, on the relationship of church members to each other; C. C. Malone, on faith; Jas. J. Andrews, on hope; Elder E. Smith, on the duty of churches to their Pastors; L. Ball, on the resurrection; J. Boatner, on the duty of parents to their children; M. Ball, on the force of tradition, Wm. Young, on grace; N. L. Ward, on good works; R. Hale, on the observance of the Sabbath; E. Smith, on charity.

The union meeting of the 2d dist, was held with Union church, August, 1850, at which time the following resolutions were adopted, viz:

Resolved, That Elder J. S. Morton, preach the next introductory sermon; J. J. Prescott, his alternate.

Resolved, That Elder J. S. Morton, preach a sermon to the ministers and Deacons, at our next meeting. W. Hale, his alternate.

Appoin'd the next union meeting to be held with the Academy church, to commence Friday before the second Sabbath in August, 1851.

Appointed W. J. Riddle, to write on the force of tradition; J. H. Berry, on communion.

Appointed our next Association to be held with Bethlehem church, Tippah county, near Salem, to commence Friday before the third Sabbath in September, 1851.

The union meeting of the 3d district, met with the Farmington church, on Friday before the third Sabbath in August, 1850, at which time the following resolutions were adopted:—

Resolved, That the next union meeting of this district, be held with the Yellow Creek church, Tishomingo county, to commence Friday before the third Sabbath in August, 1851.

Resolved, That Elder P. Skelly, preach the introductory sermon; A. H. Boothe, his alternate.

Resolved, That Elder A. H. Boothe, preach a sermon appropriate to ministers and Deacons; Elder M. Ball, his alternate.

Resolved, That A. H. Boothe, write on communion; B. Bruton, on the atonement; P. Skelly, on a call to the ministry; B. M. Jones, on keeping the Sabbath; P. F. Boone, on the duty of deacons; S. Pharr, on the duty of keeping Sabbath schools; W. M. Nicholson, on the duty of members to their pastors.

APPENDIX F. TREASURER'S REPORT.

JAMES E. TEAGUE, Treasurer,

To THE CHICKASAW ASSOCIATION, Dr.

Domestic Mission

1849, Sept. 17,	Remaining in the Treasury	\$153 60	
1850, " 20,	Rec'd of M. Ball	79 50	
" " "	" " J. Boswell	177 40	
" " "	" " " for books sold	58 37	
" " "	" " W. J. Riddle	1 79	
" " 22,	Public collection on Sabbath	15 62½	\$486 32½

Credit.

1850, April 5,	As per order of the Board	\$91 79	
" Sept. 20,	J. Boswell, order of	157 50	
" " "	R. Hale, " "	19 00	
" " "	" " " "	6 00	
" " "	L. Ball, " "	6 00	
" " 23,	To Executive	206 03½	\$486 32½

Foreign Mission.

1850, Sept. 20,	Received of M. Ball	\$7 00	
" " "	" " J. Boswell	3 00	
" " 22,	Public collection	15 62½	\$25 62½

1850, Sept. 22,	To Bro. W. M. Farrar		\$25 62½
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All of which are respectfully submitted.

J. E. TEAGUE, Treasurer.

APPENDIX G.

To the Executive Board of the Chickasaw Baptist Association:
VERY DEAR BRETHREN:

I commenced operations on the 28th of March last, as a Missionary, in obedience to your wishes. The first three Months were quite unfavorable for Missionary operations, owing to excessive rains.

and high waters, though I have missed but one appointment, and that on account of high water. My last labors, as a Missionary, seems to have made a good impression, and could I have been kept on the field with another good Minister, I think much good might have been effected; but owing to the fact, of having to leave the field for the purpose of collecting funds, I am not able to make so favorable a report. I have just closed a protracted meeting however, of ten days, in which God's love and mercy, were abundantly manifested in convicting and converting sinners. (This meeting was with the Bethlehem Church.) I have done the best I could under the circumstances. Up to the present time I have travelled some fifteen hundred miles, preached 90 sermons, exhorted 34 times, baptized 22 persons, assisted in the administration of the Sacrament 1 time, assisted in the ordination of 2 Deacons. The service done in my own Church is not taken into the above account. I have sold and donated 131 or 2 books; I have visited 23 or 4 Churches, for the purpose of making collections; the result of which is as follows:—Received One Hundred and sixty four Dollars and five cents in cash, and one hundred and seventy-two dollars and forty-five cents by subscription; thirteen dollars and 35 cents on old subscriptions, and for Foreign Missions, three dollars and thirty cents. For further information in regard to the Books placed in my hands, I refer you to the Treasurer's Report. All of which is respectfully submitted.

JAMES BOSWELL.

Cash and Subscription for Domestic Missionary purposes, 1850, taken by J. Boswell.

	Cash \$4 95,	On Subscription, \$7 00
Pleasant Valley,	"	" 5 70
Poplar Spring,	"	" 8 00
Camp Creek,	"	" 12 25
Mt. Zion,	1 75,	"
Antioch,	9 70	"
Pleasant Ridge,	4 15	12 70
Bethlehem,	8 00	2 50
Canaan,	"	6 50
Oak Hill,	2 40	2 00
Friendship, 3d Dis.	5 45	1 00
New Harmony,	70	4 35
Liberty,	6 50	11 00
Cherry Creek,	41 55	11 95
Academy,	15 50	5 00
Hopewell,	2 70	6 50
Union,	7 15	4 25
New Albany,	6 80	1 00
Friendship, 1st Dis.	4 40	"
Bethel,	3 55	"
Philadelphia,	3 50	6 50
Cypress Creek,	9 30	"
Beulah,	3 50	"
Pine Grove,	1 70	3 75
Amaziah,	2 00	6 50
Spring Creek,	5 20	12 00
Farmington,	6 35	2 00
Salem,	7 45	"
	\$164 05	\$132 45

STATISTICAL TABLE

CHURCHES.	PASTORS.	P. OFFICE.	Sanbath	DELEGATES' NAMES.										Rec'd by Baptism.	Rec'd by Letter.	Restored.	Dismissed by Letter.	Excluded.	Died.	Total.	For Minutes.
First District																					
Amaziah	W Hale	cornersville	2	R. Hale, H Thompson, A Perry,										11	5	2	3	7	3	146	309
Cherry creek	M Ball	Pontotoc	2	M Ball, J E Teague, H T Pitts,										4	3		17	3	1	172	282
Cypress creek	W Hale	Liberty Hill	4	T R Williams, N L Ward, W T Goosby,											6		8	7		87	251
Be'el	L Ball	Rocky Ford	4	*W E Cotton, M Robbins, J Pare,										31	3		12	1		50	133
Camp creek	L Ball	Freemont	3	J D Lile, P H Roberts, *R Wilder,										6	24		15	2		34	125
Liberty	J Boswell	Tardysville	1	J Boswell, J Givins, E Smith.										11	15		15	2		130	205
Mt Gilford	C C Malone	Ellistown	2	M Bridges, E Stricklin, *C E Bellinger,										2			2	2		63	81
New Albany	W Hale	New Albany	3	J Pool, E Collins, Jacob Dansby,											9		13		1	76	200
Oak Hill	W Young	Pontotoc	3	*W Young, M Brown, J J Garner,											3		5			73	210
Philadelphia	W Hale	Rocky Ford	1	W Hale, E Hale, L Short,										19	3		3			79	150
Poplar Spring	C C Malone	Pine spring	1	C C Malone, J J Andrews, J Owens,										5	3		6	5	1	60	110
Pleasant Valley	W Young	Pine spring	4	*J Johnson, T Shelton, *Thos Hooker,										11	4		1	2		62	150
Pleasant Ridge	L Ball	Dumas	1	G V Gambrel, J O Nelson, W A Davis,										22	6		1	8	6	130	270
Spring creek	R Hale	Pink Hill	1	H M Gaines, L Bradford, M Berks,											1				1	23	79
Friendship	R Hale	Pontotoc	3	E Browning, J S Cobb, Hiram Pitts,											1		2	1		25	155
Second District																					
Academy	A McCain	Orizaba	1	N Harbin, W J Riddle, A McCain,													10	2		106	240
Antioch	A McCain	Hatchie	4	G H Savage, R H Gibson, W K Mask,										5	9		6	5		72	150
Bethlehem	J Boswell	Salem	2	J Swain, G S Malory, N D Hicks,										22	11		1			63	133
Beulah	R Hale	New Albany	1	L Roden, W J Baker, J Orr,													3	3		33	125
Canaan	J Boswell	stores & road	1	*Jas Cargile,																	
Fellowship	A McCain	Molino	3	J H Berry, W E Rogers, J F Berry,																9	
New Harmony	A McCain	Ripley	2	W U Roberson, G A Carter, w Shackelford,										6	4		1			50	130
Hopewell	R Nutt	Salem	2	F Norris, J B Fuller, W J Thomas,										5	3		2	1		41	100
Piney Grove	A Hale	Salem	3	R Nutt, *T J Tucker, J B Dingley,										22	4		8			32	100

Ripley	1 S Morton	Ripley	4 S W Echols, S R Spight, A Gdwin,	7	73	1 50
Salem	J S Morton	Salem	3 J S Morton, H G Spencer, J B Sweeton,	6	4	1 50
Spring Hill	J S Morton	Spring Hill	2 J Moran, J Nunol, B Gunnel,	12	4	65
Union	L Savage	Bl's Store	4 B C Ragan, R H Wolverton, I Gray,	14	7	1 15
Third District						
Concord	P Skelly	Dry Run	3 W Grun, H B Roberson, J N Skelly,	1	1	1 00
Mt Zion	A H Booth	Cambletown	4 J Wooten, J Belcher, J Rodgers,	43	26	1 50
Kennington	A H Booth	Farmington	4 Z H Potts, Thos Boone, J C Letts,	10	1	2 00
Renzi	A H Booth	Renzi	1 A H Booth, J H Barnett, E C Martin,	5	1	1 00
Yellow creek	W A Reaves	Yellow creek	1 S Pharr, W Bishop, W B Fielder,	2	5	50
Friendship	A H Booth	X Ridge	3 Not represented. No. same as last year,		1	80
Vernon	J Boswell	Dry Run	1 E F Brock, Jos Robertson, T H Frazer,	2	1	50
			Cash rec'd of J E Teague, former Clerk.			1 50

* Absentees

274 156 9 161 66 12 2338 50 45

ORDAINED MINISTERS IN THE
BOARDS OF THE CHICKASAW ASSOCIATION.

NAME.

M. HALL.
L. BALL.
E. SMITH.
J. DOWELL.
W. H. HALL.
C. C. MALVER.
E. BROWDER.
A. McCAY.
P. FRISLE.
J. S. MORTON.
J. H. FINE COTT.
H. G. FENDER.
A. UGOWIE.
P. H. ROBERTS.
E. HARRIS.
A. H. BOWTER.
W. E. BOWEN.
W. YOUNG.
R. HALL.
R. RUTT.
W. J. THOMAS.

POST OFFICE

Pontiac.
Papier Springs.
Tordville.
Rocky Ford.
Papier Springs.
Tordville.
Ripley.
Troy.
Salmon.
Salmon.
Salmon.
Ripley.
Pinebluff.
Ripley.
Hisco.
Hisco.
Pontiac.
Cottonville.
Salmon.
Salmon.

LICENTIATES

T. HARRIS.
S. PHARR.
— MILLER.
I. BROWN.

Papier Springs.
Yellow Creek.
Pinebluff.
Dry Run.